Scholar's Fatwas regarding the annulment of the proofs reported in favor of Rajab

Translated by Alssunnahnet.com

In the name of Allah, Most Gracious, Most Merciful

Praise be to Allah, the Lord of mankind and there is no aggression except against the oppressors. Peace be upon the noblest of all creation and the master of the sent prophets: Our Prophet Muhammad, his family, and all his Companions.

With the advent of the month of Rajab, innovations in religion show up and Muslims in many Islamic countries begin to practice acts of worship and myths that were not authorized by Allah. Then, the seekers of knowledge should exert efforts to warn Muslims against these innovations and myths and explain to them the truth in this regard. When it became incumbent on knowledgeable and educated people to explain the truth to the people and warn them against these innovations, the secretary of Islamic Fiqh Site was determined to collect some Fatwas from trustworthy scholars about the annulment of the proofs that were reported in the virtue of the month of Rajab, especially the innovations connected with Salah, fasting, recitation, etc…

May Allah grant us success!

Of the speech of Shaykh Al Islam Ibn Taymiyah (may Allah bestow mercy on his soul)

Question: What is the ruling on a person gathered a group of people to lead them in voluntary Salah from the beginning of the month of Rajab until the end of Ramadan. He used to perform twenty Rak`ahs between `Isha' and Fajr ending Salah after each two Rak`ahs. He used to recite in every Rak`ah Surat Al Fatihah (the opening chapter) and Surat As-Samad three times, making that as a habit. His proof is that the Prophet (peace be upon him) led Ibn `Abbas and the man from the Ansar (the Supporters) who said to him: "Floods are intervening between you and me." Is this action in harmony with the Shari`ah or not? Shall that person be rewarded for that or not?

Answer: Praise be to Allah, the Lord of the worlds. Performing voluntary Salah in congregation is of two kinds:

First, voluntary Salah which was reported as a Sunnah to be performed in congregation, such as: Salatul-Kusuf (The eclipse of the sun), Salatul-Istisqa' (the Salah for rain), and At-Tarawih (the voluntary Salah that is performed after `Isha' during Ramadan); all these Salahs are to be performed in congregation as was reported from the Prophet.

Second, Salahs that were not reported to be performed in congregation, such as: Qiyamul-Layl (The night supererogatory Salah), As-Sunan Ar-Rawatib (the daily Sunnah Salah (that are performed before or after the obligatory Salah)), Ad-Duha (the Forenoon Salah), and Tahiyyatul-Masjid (the Salah of saluting the masjid). If these Salahs are performed sometimes in congregation,

it will be permissible, but it is not permissible to make it as a habit, moreover it will be an innovation. The Prophet (peace be upon him) and his Companions did not perform these Salahs in congregation. As for the action of the Prophet, he used to offer the night supererogatory Salah alone but when Ibn `Abbas spent the night at his house and saw him offering Salah, he joined him. Another night Hudhayfah joined him, Ibn Mas`ud joined him in Salah one night, `Itban ibn Malik Al Ansary did likewise in a place he used to perform Salah in, and once the Prophet (peace be upon him) led Anas, his mother, and an orphan boy in that Salah.

He always performed the night supererogatory Salah alone but these individual cases were not a habit. As for performing a certain Salah with certain number of Rak`ahs and reciting certain Surahs in a fixed time and in congregation as the following: Salat-ul-Ragha'ib (Prayer for great bestowals or wishes) that is to be performed in the first Friday of the month of Rajab, Al Alfiyyah in the beginning of the month of Rajab, the mid night of Sha`ban, the 27th of Rajab, and likewise are not permissible according to the consensus of scholars. None can innovate such Salah but an ignorant and a performer of innovation, moreover innovating such Salah entails the change of Islamic Shari`ah and adding to it the actions of those people who legislated things that were not revealed by Allah. And Allah knows best!

[Al Fatawa Al Kubra - vol. 2, p. 238].

A Fatwa from the Permanent Committee for Scholarly Research

The ruling on observing fasting on certain days in the month of Rajab

There are days on which we voluntarily observe fasting in the month of Rajab. Should these days be in the beginning, middle, or end of the month?

No specific Hadiths were authentically reported about the virtue of observing fast in Rajab, except that which was related by An-Nasa'y and Abu Dawud, and ranked as Sahih (authentic) by Ibn Khuzaymah, on the authority of Usamah who said: "I asked: O Messenger of Allah! I have not seen you fast in a month as much as you fast in Sha`ban. He (peace be upon him) said: "This is a month between Rajab and Ramadan which people overlook. It is a month in which deeds are raised to the Lord of the Worlds, and I love that my deeds be raised while I am fasting." [Reported by Ahmad (5\201), An-Nasa'y in Al Mujtaba (4\201), Ibn Abu Shaybah (3\103), Abu Ya`la, Ibn Zanjawayh, Ibn Abu `Asim, Al Barudy, Sa`id ibn Mansur, and was also reported in Kanzul-`Ummal].

General Hadiths were mentioned about encouraging fasting for three days of every month; fasting on the White Days where are the 13th, 14th, and 15th of every Hijri (lunar) month; fasting in the Sacred Months; and observing fast every Monday and Thursday. The same applies to the month of Rajab. If you are keen on choosing some days to fast, you can fast on the White Days, or on Mondays and Thursdays. Otherwise, the matter is open for choice

to fast at any other time. As for dedicating certain days in Rajab to fast, we do not know any basis for it in the Shari`ah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta’

Fatwa No. (2608), Fatwas of the Permanent Committee for Scholarly Research and Ifta', (vol. 3, p. 176.)

Another Fatwa from the Permanent Committee for Scholarly Research

I know people who always perform Fasting in the month of Rajab and Sha‘ban and connect them to Ramadan without breaking fast. Is there any Hadith regarding this practice? If there is any, kindly provide the text?

It was not authentically reported that the Prophet (peace be upon him) or any of the Companions of the Prophet (may Allah be pleased with them) used to fast the entire month of Rajab or Sha‘ban. It was not authentically reported that the Prophet (peace be upon him) observed fasting for a complete month except Ramadan. It was authentically reported that `A'ishah (may Allah be pleased with her) said: "The Messenger of Allah (peace be upon him) used to observe Sawm until we thought that he would always fast, and he would stop fasting until we thought he would not fast. I never saw the Messenger of Allah (peace be upon him) fast any month in full apart from Ramadan, and I never saw him fasting in any month more than in Sha‘ban." [Reported by Al Bukhari in the

book of fasting (1868), Muslim in the book of fasting (1156), An-Nasa'y in the book of fasting (2177), Abu Dawud in the book of fasting (2434), Imam Ahmad in the book of fasting (6\242), and Imam Malik in the book of fasting (688)].

Moreover, Ibn ‘Abbas (may Allah be pleased with them) said: "The Prophet (peace be upon him) never fasted any month in full apart from Ramadan, and he used to fast until one would say: By Allah, he will always fast, and he would stop fasting until one would say: By Allah, he will not fast." [Reported by Al Bukhari in the book of fasting (1870), Muslim in the book of fasting (1157), An-Nasa'y in the book of fasting (2346), Abu Dawud in the book of fasting (2430), Ibn Majah in the book of fasting (1711), Imam Ahmad in the book of fasting (1\272), and Ad-Darimy in the book of fasting (1743)].

Based on this, fasting the entire months of Rajab and Sha‘ban voluntarily goes against the conduct and the Sunnah of the Prophet (peace be upon him).

Moreover, this act counts as a Bid`ah (innovation in religion); the Prophet (peace be upon him) is reported to have said: "Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected." [Reported by Al Bukhari in the book of reconciliation (2550), Muslim in the book of judgment (1718), Abu Dawud in the book of the Sunnah (4606), Sunan Ibn Majah in the introduction (14), and Imam Ahmad (6\270)].

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions.

[Permanent Committee for Scholarly Research and Ifta'. Vol. 3 p.177].

The Fatwa of Sheikh Muhammad ibn Ibrahim (may Allah bestow mercy on his soul)

A question came to Ifta' House from Sa`d ibn `Abdur-Rahman `Itiby about singling out some days of the month of Rajab with `Umrah, is there an origin to this act? Is there a Shari`ah text about the virtue of Rajab other than being one of the inviolable months? Did Mi`raj (the Prophet's ascend to the seven heavens) happen in 27th of Rajab?

His Excellency answered as follows:

As for singling out some days of the month of Rajab with any act of `Umrah or anything else, it has no origin according to the view of Imam Abu Shamah in the book of Al Bida` Wa Al Hawadith (i.e., innovations and new matters) who said: Singling out any act of worship with certain times that were not authentically reported in the Shari`ah is not permissible because there is no preference for any time over the other except if there is a proof to it. Therefore, scholars denied singling out the month of Rajab with `Umrah.

As for singling out the month of Rajab with something extra rather than being one of the Inviolable Months, it is not true as shown by the people of knowledge.

Al Hafizh Abu `Umar ibn Badr Al Mawsily Al Hanafy said in Al Mughny about preservation and the book. A chapter on acts that were not authentically reported in the Hadiths: `Abdullah Al Ansary said: No Hadith about the virtue of Rajab and fasting in it was authentically reported from the Messenger of Allah (peace be upon him).

Al Hafizh Ibn Rajab said in Lata'if Al Ma`arif: It was reported from Abu Isma`il Al Harawy that he said: This Hadith has a weak chain of transmission, he meant the Hadith of "When it was the month of Rajab, the Prophet (peace be upon him) used to say: O Allah, bless Rajab and Sha`ban for us and make us reach Ramadan."

Ibn Rajab commented on the commentary of Al Harawy that the Hadith has a weak chain of transmission by saying: That is for the Hadith that was reported inAl Bida` Wa Al Hawadith of Abu Shamah because Za'idah ibn Abu Ar-Raqad is one of the narrators of this Hadith. Al Bukhari said: Za'idah is a weak narrator. As for the addition of Ziyadah ibn Maymon, A Bukhari said: They left it. Al Hafizh Ibn Hajar said in explaining the ruling of fasting that month: There is no authentic Hadith about its fasting or its Qiyam (supererogatory night Salah). Imam Isma`il Al Harawy stressed that meaning before me and we confirmed and reported this view from him and from other narrators. Then Al Hafizh reported the fabricated and weak Hadiths that were reported in this regard.

As for Mi`raj and whether it is on 27th of Rajab or not, it is not ture, but it rather false as shown by scholars. Imam Abu Shamah said in Al Bida` Wa Al Hawadith: Some narrators mentioned that the event of Al Isra' (Night Journey) took place in Rajab, but this is absolutely

wrong as show by scholars. Imam Abu Ishaq Al Harby said: The Prophet (peace be upon him) travelled in his night Journey on 27th of Rabi` Al Awwal (3rd of the Islamic Calendar).

Al Hafizh Ibn Rajab said in Lata'if Al Ma`arif: It was reported that the month of Rajab contained several great events, but nothing of these events were true. It was reported that the Prophet (peace be upon him) was born in the first night of Rajab and that he received revelation in the 27th of Rajab. It was also reported with a fabricated chain of narration that Muhammad ibn Al Qasim said that Isra' was on 27th of Rajab, however Ibrahim Al Harby and others denied that. Al Hafizh Ibn Kathir said in Al Bidayah Wa An-Nihayah that Al Hafizh `Abdul-Ghany Al Maqdisy reported a Hadith that cannot be true, but we mentioned it in the virtues of Rajab that Al Isra' was on 27th of Rajab. He said: Some people claim that Isra' was on the first Friday night of Rajab which is "The night of Ragha'ib," however it is not true.

Al Hafizh Ibn Hajar said in Tabiin Al `Ajab: Some narrators mentioned that Al Isra' was in Rajab. He said: That is a mere lie. Al Harby said: Al Isra' was on 27th or Rabi` Al Awwal.

Scholar Ibn Al Qayyim reported in Zad Al Ma`ad from Ibn Taymiyah that he said about the night of Isra': There is no proof to its month, which last ten days of any month, nor the specific night in which it took place, but narrations are different about it. Moreover, Muslims were not instructed to single out that night with anything of the acts of worship. And Allah knows the best!

Summary: Al Isra' was not on the 27th of Rajab and there is no proof to single out its night with any act of worship. May Allah grant us success!

[Fatwas and letters of Muhammad ibn Ibrahim Al Sheikh. Vol.6 p.117].

Fatwa of Sheikh `Abdul-`Aziz ibn Baz (may Allah bestow mercy on his soul)

Some people single out the month of Rajab for offering some acts of worship like performing Salat-ul-Ragha'ib or celebrating a certain night of this month. Is there any proof in the Shari'ah to support such practices? May Allah reward you with the best!

A:It is an act of Bid'ah (innovation in religion) to single out the month of Rajab for offering Salat-ul-Ragha'ib or for celebrating the 27th night, which people believe to have been the night when Isra' and Mi'raj (Ascension to Heaven) took place. These are invented practices that have no basis in Shari'ah. Muslim inquiring scholars have warned against them and scholars have reiterated that Salat-ul-Ragha'ib, which is offered on the first Friday night of Rajab, is an act of Bid'ah (innovation in religion). It is also an act of Bid'ah to celebrate the 27th night of Rajab in the belief that this was the Night of Isra' and Mi`raj. There is no proof in the Shari`ah to support these practices. There is no report specifying the exact night when Isra' and Mi`raj took place. Even if such a night had been specified, it still would not be permissible to celebrate it as

neither the Prophet (peace be upon him) nor any of his Companions or Rightly-Guided Caliphs (may Allah be pleased with them all) were known to have celebrated this night. If celebrating it was a Sunnah (an act following the example of the Prophet), they would have preceded us in doing that.

Certainly, all goodness lies in following in their footsteps and adhering to their way of life. Allah (Glorified and Exalted be He) says: "And the foremost to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success."

It was authentically reported that the Messenger of Allah (peace be upon him) said: "Anyone innovates anything in regard of our religion, his act shall be rejected." [Reported by Al Bukhari and Muslim].

The Prophet (peace be upon him) is also reported to have said: "Whoever does something that is not part of our religion his action shall be rejected." [Reported by Muslim in his Sahih].

It was the Prophet's habit to repeat the following words in his Khutbahs (sermons): "The best speech is the book of Allah and the best guidance is the guidance of Muhammad (peace be upon him), the evil of all things are the innovated matters and each innovated matter is a Bid`ah." [Reported by Muslim].

It is the duty of all Muslims to follow the example of the Prophet (peace be upon him), hold steadfastly to it, and enjoin one another to follow it, and to avoid falling in all Bid`ahs, acting upon the Saying of Allah (Glorified and Exalted be He): "Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety)"

Allah (may He be Praised) says in another Ayah: "By Al-‘Asr (the time).Verily, man is in loss, Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma‘ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh’s Cause during preaching His religion of Islâmic Monotheism or Jihâd)."

The Prophet (peace be upon him) is also reported to have said: "Religion is sincerity and well wishing. Upon this we said: For whom? He replied: For Allah, His Book, His Messenger and for the leaders and the general Muslims." [Reported by Muslim in his Sahih].

However, there is nothing wrong in performing `Umrah (lesser pilgrimage) during the month of Rajab. It was authentically reported in Sahih Al Bukhari and Sahih Muslim on the authority of Ibn `Umar (may Allah be pleased with him) that the Prophet (peace be upon him) performed `Umrah during Rajab. The Pious Predecessors used to perform `Umrah during the month of Rajab as has been stated by Al Hafizh ibn Rajab (may Allah bestow

mercy on his soul) in his book "Al Lata’if" on the authority of `Umar, his son and `A'ishah (may Allah be pleased with them all). Ibn Sirin also reported that performing `Umrah during the month of Rajab was the regular practice of the Pious Predecessors. May Allah grant us success!

It was published in Ad-Da`wah Magazine edition No. (1566) in Jumada Al Akhirah (the 6th month of the Islamic Calendar). Fatwas and articles of Ibn Baz (vol. 11 \ p. 230).

Fatwas of Sheikh Ibn `Uthaimain (may Allah bestow mercy on his soul)

Your Excellency, are there authentic Hadiths reported about the virtue of the month of Rajab, Sha`ban, and fasting during them?

Answer: No, there is no authentic Hadith was reported about the virtue of the month of Rajab. The best narration that can be reported about the virtue of Rajab is the narration which Shaykh Al Islam Ibn Taymiyah reported that Messenger of Allah (peace be upon him) used to say at the beginning of Rajab: "O Allah, bless Rajab and Sha`ban for us and make us reach Ramadan." However, this Hadith is doubted. Therefore, there is no difference between the month of Rajab and the month of Jamada Al Al Akhirah which preceded it but it is one of the inviolable months. It does not have a certain fasting, or Salah, or `Umrah or anything because it is the same as other months. As for Sha`ban, the Prophet (peace be upon him) used to fast it except for few days,

so a Muslim should fast frequently during Sha`ban. [Meetings of Al Bab Al Maftuh (Open door) – vol. 174 \ p. 25].

Fatwa of Sheikh `Atiyyah Saqr (may Allah bestow mercy on his soul)

Is there a Hadith which states: "The month of Rajab is the month of Allah, Sha`ban is my month, and Ramadan is the month of my nation."?

Answer: Ibn Hajar Al `Asqalany wrote a letter entitled "Tabiin Al `Ajab bima warada fi Fadl Rajab" in which he mentioned some Hadiths, weak and fabricated, and said that there is no authentic Hadith reported about the virtue of fasting or performing special Salah during Rajab. His exact words are: There was no authentic Hadith reported about the virtue of Rajab, its fasting, fasting some days of it, or performing supererogatory Salah during it. Imam Abu Isma`il Al Harawy stressed that.

He mentioned the Hadith of "Rajab is the month of Allah, Sha`ban is my month, and Ramadan is the month of my nation." He also mentioned the Hadith of: "The best month of Allah among all months is the month of Rajab because it is the month of Allah. Whoever glorifies that month has glorified Allah and whoever glorifies Allah shall enter the garden of eternal bliss and give him the greatest pleasure. The month of Sha`ban is my month, therefore whoever glorifies Sha`ban glorifies me and whoever glorifies me I shall be his intercessor on the Day of Recompense. The month of Ramadan is the month of my nation, so whoever glorifies Ramadan and its sanctity, does not violate it, fasts its day,

performs Salah during its night, and preserves his organs from committing sins shall come out of Ramadan without any obligations or duties for Allah."

Al Bayhaqy said: This is a deniable Hadith. Ibn Hajar said: But it is fabricated and the signs of its fabrication are crystal clear. Moreover, it was fabricated by Nuh Al Jami`. He was Abu `Ismah about whom Ibn Al Mubarak said when he mentioned him to Waki`: We have a Sheikh who is nicknamed by Abu `ismah who used to fabricate Hadiths. He was the man who was called Nuh Al Jami` who has gathered everything except truthfulness. Al Hanbaly said: Scholars held consensus that he was a weak narrator. [Al Islam – Edition 30-31, third year, Fatwas of Al Azhar – vol. 8 \ p. 208].

Fatwa of Shaykh Salih Bin Fawzan Al Fawzan:

Is it true that the month of Rajab is singled out with a certain act of worship? Could you kindly advise because this matter is very confusing, and is it singled out with visiting the Prophetic Masjid?

The month of Rajab is as other months and is not singled out with certain acts of worship because it was not authentically reported from the Prophet (peace be upon him) that he singled out that month with Salah, fasting, `Umrah, a sacrificial animal, or others. Those matters were done in the Pre-Islamic Era but Islam prohibited them. The month of Rajab is as other months and the Prophet (peace be upon him) did not single it out with certain acts of worship, therefore, whoever innovates anything in our religion that was not authentically reported from the Messenger of Allah

will be an innovator. Let it be known that the acts of worship are taken only from Allah or from the Prophet (peace be upon him), so a person should not do any act except if there is a proof from the Book of Allah or from the Sunnah of the Prophet (peace be upon him). There is no authentic proof reported in the virtue of the month of Rajab, moreover all has been reported from the Prophet (peace be upon him) or from the Companions of the Prophet that they were forbidding people to do anything in that month and were warning against singling it out with special acts of worship.

As for the person who is accustomed to perform a regular Salah or a regular fasting, there is no prohibition to continue doing it during the month of Rajab. [Al Muntaqa from the Fatwas of Al Fawzan – vol. 16 \ p. 40].